491 between Chengtu and Kuang-yüan runs parallel to the new rail line at many places and cuts through a narrow defile just north of Kuang-yüan.

[361] West of Chengtu, the city of O-mei
491 stands on one of the two main overland routes
[823] linking Szechwan with the former province of Sikang. The mountain to the southwest of O-mei, after which the city is named, has been the favorite subject of classical Chinese literature because of its scenic beauty and its connection with Buddhism. Another main overland route from Chengtu westward is the much-heralded Sikang-Tibet Highway. Now that the province of Sikang has been abolished, it remains to be seen how the name of this highway is to be changed. An important highway trunk-line in West China, it passes through Ya-an, former capital of Sikang Province. Southward from Ya-an is a road running through the only rich valley area on the huge tableland of western Szechwan and Yunnan provinces.

Two highways connect Szechwan Province with Yunnan Province to the south. The eastern route from Chungking continues through Kweichow Province. The first key city on the highway in Kweichow Province is Tsun-i, which the red Army occupied twice during the Long March in 1934-35. The school playground on which the Red Army staged a huge rally in 1934 is now a national shrine and gives renown to the city

2: Rock K-5 (1934-) 1947 AF16 Southwest China AF16

CHAPTER VI

YUNG-NING LAKE AND TSO-SO TERRITORY

1. LU-KU HU (YUNG-NING LAKE)

The Yung-ning Lake (called Lu-ku Hu 瀘沽湖 in Chinese and by the Li-chiang Na-khi La-t'a Ķhü) is known to the Yung-ning people as Lo-shu Khü.[1] This magnificent sheet of water is divided almost in half by a long peninsula, broad where it projects from the land and narrowing to a sharp point; this peninsula is called T'u-bbu and extends from north-east to south-west into the lake. The Yün-nan — Ssu-ch'uan border passes through the lake, cutting off the south-western point of the peninsula. A ravine extending down the western face of the wooded spur is the border. By far the larger part of this beautiful lake is in Yün-nan as are also three of the five islands scattered over it.[2] The smallest island is west of the Yün-nan border and is called Nyi-se. It is an oblong rock covered with scrub vegetation and only a short distance from the northern shore between the villages of Hli-ki and Law-zhĕr, the Chinese Lo-shui 瀘水 or Hsiao 小 (Small) Lo-shui.

Immediately beyond is the border of the Yung-ning — Mu-li — Tso-so territory. Here is a boundary stone, erected in the 17th year, second moon and 27th day of Chia-ch'ing of the Ch'ing dynasty (April 8th, 1812), which denotes the border between Mu-li and Yung-ning. On one side is inscribed the above date, and on the western face of the stone is inscribed 雲南永寧土司東北界至此 (Up to here is the Yün-nan Yung-ning T'u-ssu north-east border); on the eastern face is engraved 四川木裹土司西南界至此 (Up to here is the Ssu-ch'uan — Mu-li T'u-ssu south-west border).

Strange to say, the Mu-li King possesses a strip of land on the north shore of the lake, three li long; it consists of a spur and a bay, with a valley extending west-north-west, a continuation of the bay. The spur is bare, the soil red; it extends from a white limestone bluff on Lion mountain to the bank of the lake. In the lake, just beyond the little peninsula which forms the narrow bay belonging to Mu-li, is a triangular island called A-na-wa, once a part of the projecting spur which forms the bay. This island also belongs to the Mu-li lama King. The ridge is semicircular in outline and is part of a crater wall, the island of A-na-wa being a remnant of the other half of the crater.

Legendary origin. — At the foot of the ridge near the frontier is a huge limestone bluff called in Hli-khin Ķhü-pa-k'o (Hole whence the lake came forth). It is believed that here the lake has its source. A legend connected

[1] This may be in imitation of Lo-shui, two villages by that name situated near the lake shore. The two villages in question are called Law-zhĕr in Na-khi and Lū-khi.

[2] Part of the northern, and all of the western and southern shore of the lake is in Yung-ning, Yün-nan territory, while the eastern end and a short stretch of the northern shore, where it joins the eastern, is in Ssu-ch'uan. The peninsula of T'u-bbu, with the exception of the south-west end, is also in Ssu-ch'uan.

[p. 415]

2: Rock K-5 (1934-) 1947 AF16 Southwest China AF16

823 with this bluff relates that in ancient days before the existence of the lake there lived in a rock cave (now under the water at this bluff) a huge fish. The people tried to pull this giant out of the cave, but could not move it. They then employed nine yak, tugging a rope tied to the fish's tail. When they had pulled the fish out, a tremendous volume of water poured forth, forming the present lake. The area now occupied by the lake is said to have been a large plain on which many yaks grazed.

Another story relates how a deaf and dumb yak herder saw under the rock at the foot of the bluff, a water-hole which was plugged up with a huge fish. Daily he cut off a piece of this fish for food. One day the other yak herders found out whence he secured his fish. Thereupon they used yak, and in the above described manner pulled out the fish.

173 *Yung-pei t'ing Records.* — The Yung-pei t'ing Records state that where now the lake is there was once upon a time a hsien called Lu-ku hsien 瀘沽縣. In ch. 2, fol. 4b, it relates that: "The *Yüan-shih ti-li chih* 元史地理志 (Geographical Records of the Mongol History) states that Lu-ku hsien, (magistracy of Lu-ku) was subject to Li chou 禮州 of Chien-ch'ang Lu 建昌路 (Circuit of Chien-ch'ang, [the present Hsi-ch'ang 西昌 or Ning-yüan fu 寧遠府 in Ssu-ch'uan]). The Lo-lo-man (Lo-lo savages) dwelled there. On the arrival of the Meng family 蒙氏 (649) they found that of all the feudatory tribes the Lo-lo had been the first settlers, and so the Wu-man chief was placed in charge of Pei-ch'eng 北城[3] [the Lo-lo belong to the Wu-man or Black barbarians]. They gradually became flourishing and numerous and thus they called themselves the Lo-lan pu 落蘭部 or Lo-lan tribe; they were also spoken of as the Lo-lo.

"P'u-te 蒲德, who was their descendant, sent his nephew Chien-tai 建帶 to make his submission. Later he turned against his uncle and killed him. He himself then said: 'I am a great chief,' and the entire tribe joined him. In the ninth year of Chih-yüan 至元 (1272) he was pacified [suppressed].

"A Ch'ien-hu 千戶 [official ruling over 1,000 families] was then established. In the 13th year (1276) he was promoted to a Wan-hu 萬戶 [official ruling over 10,000 families]. In the 19th year (1282) the office was changed into a magistracy (hsien), but it is not known when it became part of the chün 郡 (of Yung-pei). Now the Lu-ku Lake is said to have been their land, that is, where the lake is now was their land."[4]

[3] The *Chia-ch'ing I-t'ung-chih*, ch. 401, fol. 4b, states Tz'u-ch'eng 茈城 instead of Pei-ch'eng. By the former the town or *ch'eng* of Lu-ku is meant and by the latter the city of Yung-pei or Pei-sheng; which is correct is difficult to say, but it seems probable that Lu-ku hsien is meant. The Lo-lo settled there and called themselves Lo-lan pu.

[4] It is quite possible that in ancient days the lake and the surrounding territory belonged to Lu-ku hsien; Lu-ku hsien was established by the Mongols in 1278, and the name Lu-ku has survived in the name of the Yung-ning Lake to the present day. We find the name Lu-ku Shui 瀘沽水 in the Mongol History but whether it was a river or lake is not mentioned; it is possible that Lu-ku Shui was the ancient name of the Ya-lung which is known as the Lu Shui 瀘水. Furthermore the Mongol History states that Li chou which governed Lu-ku hsien was east of the Lu-ku Shui, which would then be correct. There is, however, a gross error in the map of the Ning-yüan (Hsi-ch'ang hsien) district in the *Ssu-ch'uan T'ung-chih* (Topographical Records of Ssu-ch'uan). There the Ya-lung River is called the

5: Davies G-5 (1894-1900) 1909 AF16 Southwest China AF16

CHAPTER IX

YUNG-CH'ANG FU TO TA-LI FU.

Leave Yung-ch'ang—Chinese ignorance of topography—The Mekong—The Chinese New Year—Ch'ü-tung and Yung-p'ing—Four hilly marches—Lo-los—Yang-pi—The Ts'ang Shan—Hsia-kuan—Ta-li Fu—The Ming-chia—Industries—Missionaries—A New Year's festival.

On the 24th January we left Yung-ch'ang. The road goes up and across the plain and ascends the usual bare hills from its north-east corner, finally following the bed of a stream up a narrow gorge to the top of the range at 7,800 feet. From here there is a slight descent to the little village of Ta-li-shao, where I pitched my tent, and my followers found shelter in a temple. Ta-li-shao is not to be recommended as a halting place. There is no inn, and the hillside is so steep that it is not easy to find room to pitch a tent. Shui-chai which is a good-sized village is only two miles further on, and would have been a better place to sleep at.

The stream which runs down the Yung-ch'ang plain is shown on some maps as falling into the Mekong, but Chinese maps give it as a tributary of the Salween, and this I ascertained on a subsequent journey to be correct. Towards the south end of the plain the river does make an easterly bend, and this has probably led some former traveller to suppose it ran into the Mekong. The Chinamen as usual were very vague about it. One of those that I asked said it ran into the Mekong, but that I was perfectly correct in saying that it joined the Salween eventually, as the former river was a tributary of the latter! This is a good specimen of the geographical knowledge of the Chinese. It is curious that, while Burmans, Shans, Kachins and other tribes are such excellent hands at topography,

5: Davies G-5 (1894-1900) 1909 AF16 Southwest China AF16

133 and can draw a good map with a stick on the ground, the
823 Chinese should be so lacking in this faculty, and will give one all sorts of geographical information which is obviously incorrect.

Our road on the 25th led gradually down hill as far as Shui-chai. From here the descent is down a narrow gorge with precipitous crags rising on each side. The path is zigzagged or it would be impossible for animals. Finally a bit of more gradual down-hill along the hillside brings one to the Mekong which is crossed by another of the iron-chain suspension bridges, the chains on the right bank being fastened round short pillars of natural rock cut out of the hillside.

133 The river averages from 80 to 100 yards in width, flowing with a strong current which renders it quite unnavigable. It runs between wall-like hills which rise almost sheer for 1,500 or 2000 feet and then slope more gradually back to the tops of the ranges. There is absolutely no level ground in the valley. This is characteristic of this river during its course through Yün-nan. I have subsequently seen it in several places and have found it much the same everywhere. The elevation at the bridge I made 3,900 feet, 1,700 feet higher than that of the Salween. After crossing, a very stiff ascent brought us to the long narrow village of
527 Sha-yang. It was the Chinese New Year's Eve, and every house had a young fir tree stuck up in front of the door. This is, I believe, the universal custom in Yün-nan, but it does not seem to obtain in eastern China.

New Year's Day is the great holiday of the Chinese year. It occurs during the months of January or February, but not on any fixed date in our calendar, for the length of the Chinese year does not correspond with ours. They have twelve months, six of them of thirty days and six of twenty-nine days, making 354 days in all. So to make it come right with the sun they have to reckon one of the months twice over every three years. The same system of an intercalary month is used in Burma, but the Burmese calendar does not correspond in other respects with that of the Chinese.

On New Year's Day all shops are shut and no business of any sort is done. The people all put on their best clothes, often hired from a pawnshop for the occasion, and

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downhill passing a most remarkable temple, called Ch'a-fang-ssŭ, built on a ledge in a precipitous rock which rises sheer some 300 feet.

During this descent the Yang-pi River is seen on the left hand running most unexpectedly in a north-easterly direction. It makes a very sharp bend in this part of its course and afterwards again comes round into its original southerly direction. The Yang-pi is at the ferry 130 yards wide, with a moderate current, but a little lower down it gets squeezed in between the hills again, and becomes narrower, deeper, and more rapid. It is crossed by a rather shaky bamboo raft, and a few hundred yards of steep ascent brings one to Hsin-niu-kai, where there is a dilapidated official rest-house.

The people of this village are Chinese, not Lo-los, and from here on to Shun-ning the inhabitants are principally Chinamen. The height of the Yang-pi here is 3,900 feet, a fall of more than 1,200 feet from where we had last crossed it on the Yung-ch'ang-Ta-li road. The climate at this low elevation is much warmer than most places in this part of the country and the opium crop was nearly ripe, whereas at Ta-li and other higher lying plains it was only just showing above the ground.

The river in this part of its course is not known to the Chinese as the Yang-pi Ho. The people here seem to have no name for it but call it vaguely the Ta Ho or Big River. In fact the Chinese very seldom give names to their rivers, but call them after the nearest town or important village through which they pass. Nearly all rivers thus have different names in different parts of their course. This according to our ideas of geography is extremely inconvenient, so I have thought it best to adhere to the name of Yang-pi River.

I had had scarcely any shooting so far, but on this march I first had an unsuccessful stalk after two barking deer, and afterwards shot a hen pheasant (*Phasianus elegans*), one of nine or ten that got up.

On the 11th we had an uphill road, climbing the Ta-chin Shan, a hill with a conspicuous pagoda on its summit. We left this pagoda on our left hand and followed a narrow path cut out of an almost precipitous hill-side to the village

823 The Basin has often been referred to by western writers as "the Eden of the Flowery Republic," or the "Garden of Asia." By the Chinese themselves, it is popularly called the "Tien Fu," which literally means the "Treasury of Heaven." Although these
241 names may appear exaggerated, they do suggest the agricultural
433 richness and the amazing diversity of the products of the Basin. Normally, Szechuan Basin leads all China in the production of corn and rape. It holds second place as a producer of rice, potatoes, and silk; fifth place, as a producer of wheat; and sixth, as a producer of millet, kaoliang, and soy beans. The Basin has been for decades unchallenged as a producer of such internationally known products as tung oil, bristles, herbs, Cho Tsai (pickled vegetables), Wu Pei Tze, and Nanmu (lumber).

The agricultural richness of the Basin and the important role it now plays in China's present war effort are demonstrated by one significant fact. The Basin alone contributes about 60 per cent of the total food supply for the entire Chinese fighting force, comprising over five million men. The Basin is truly a granary of all free China.

314 In forestry land use, the Basin normally produces about
433 a third of the total annual production of tung oil for all China. This product constitutes a critical cash crop for farmers in many parts of the Basin, particularly in the hilly east and southeast. At present tung oil occupies a vitally important position in the export trade of the Basin. It, alone, comprised about 65 per cent of the Basin's total export trade in 1940.

[388] Another important forestry product of the Basin is white wax. The Basin normally produces over 90 per cent of the total white wax of China. Although the economic value of this unique forestry product is not great, the spectacular snow-white color of the wax tree in the late Autumn adds much to the picturesqueness of the Basin's agricultural landscape.

[386] Lacquer derived from the varnish tree, has been famous in the Basin ever since the Han dynasty (206 B.C. to 220 A.D.). It still remains one of the Basin's most reputed products.

135 The variety and abundance of strategic minerals in the Basin is second only to its richness in agricultural and forestry products. Today the Basin leads all China in the production of brine salt. Its iron reserve ranks second and its coal reserve ranks third in the country, but it is at present the leading